

THE
METHODIST MAGAZINE.

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DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 369.)

135. **T**HERE is another essential part of the argument, which is much strengthened by this obscurity. It is necessary to fix the date of the prophecies, or to establish, at least, that the time of their publication was antecedent to the events to which they refer. Now, had these prophecies been delivered in terms, so explicit, as to force the concurrence of the whole Jewish nation, the argument for their antiquity would not have come down in a form as satisfying, as that in which it is actually exhibited. The testimony of the Jews, to the date of their sacred writings, would have been refused as an interested testimony. Whereas, to evade the argument as it stands, we must admit a principle, which, in no question of ordinary criticism, would be suffered for a single moment to influence our understanding. We must conceive, that two parties, at the very time that they were influenced by the strongest mutual hostility, combined to support a fabrication; that they have not violated this combination; that the numerous writers on both sides of the question have not suffered the slightest hint of this mysterious compact to escape them; and that, though the Jews are galled incessantly by the triumphant tone of the Christian appeals to their own prophecies, they have never been tempted to let out a secret, which would have brought the argument of the Christians into disgrace, and shown the world, how falsehood and forgery mingled with their pretensions.

136. In the rivalry, which, from the very commencement of our religion, has always obtained betwixt Jews and Christians, in the mutual animosities of Christian sects, in the vast multiplication of copies of the scriptures, in the distant and independent societies which were scattered over so many countries, we see the most satisfying pledge, both for the integrity of the sacred writings, and for the date which all parties agree in ascribing to them. We hear of the many securities which have been provided in the various forms of registrations, and duplicates, and depositories; but neither the wisdom, nor the interests of men, ever provided more effectual checks against forgery and corruption, than we have in the instance before us. And the argument, in particular, for the antecedence of the prophecies in the events in the New Testament, is so well established by the concurrence of the two rival parties, that we do not see how it is in the power of additional testimony to strengthen it.

137. But neither is it true, that the prophecies are delivered in terms so obscure, as to require a painful examination, before we can obtain a full perception of the argument. Those prophecies which relate to the fate of particular cities, such as Nineveh, and Tyre, and Babylon; those which relate to the issue of particular wars, in which the kings of Israel and Judah were engaged; and some of those which relate to the future history of the adjoining countries, are not so much veiled by symbolical language as to elude the understanding, even of the most negligent observers. It is true, that in these instances, both the prophecy and the fulfilment appear to us in the light of a distant antiquity. They have accomplished their end. They kept alive the faith and worship of successive generations. They multiplied the evidences of the true religion, and account for a phenomenon, in ancient history that is otherwise inexplicable, the existence and preservation of one solitary monument of pure theism in the midst of a corrupt and idolatrous world.

138. But to descend a little further. We gather from the state of opinions at the time of our Saviour so many testimonies to the clearness of the old prophecies. The time and the place of our Saviour's appearance in the world, and the triumphant progress, if not the nature of his kingdom, were perfectly understood by the priests and chief men of Judea. We have it from the testimony of profane authors, that there was, at that time, a general expectation of a prince and a prophet all over the East.

The destruction of Jerusalem was another example of the fulfilment of a clear prophecy; and this, added to other predictions uttered by our Saviour, and which received their accomplishment in the first generation of the Christian church, would have its use in sustaining the faith of the disciples amidst the perplexities of that anxious and distressing period.

139. We can even come down to the present day, and point to the accomplishment of clear prophecies in the actual history of the world. The present state of Egypt, and the present state of the Jews, are the examples which we fix upon. The one is an actual fulfilment of a clear prophecy; the other is also an actual fulfilment, and forms in itself the likeliest preparation for another accomplishment that is yet to come. Nor do we conceive, that these clear and literal fulfilments exhaust the whole of the argument from prophecy. They only form one part of the argument, but a part so obvious and irresistible, as should invite every lover of truth to the examination of the remainder. They should secure such a degree of respect for the subject, as to engage the attention, and awaken even in the mind of the most rapid and superficial observer, a suspicion that there may be something in it. They should soften that contempt which repels so many from investigating the argument at all, or at all events, they render that contempt inexcusable.

140. The whole history of the Jews is calculated to allure the curiosity, and had it not been leagued with the defence and illustration of our faith, would have drawn the attention of many a philosopher, as the most singular exhibition of human nature that ever was recorded in the annals of the world. The most satisfying cause of this phenomenon is to be looked for in the history, which describes its origin and progress; and by denying the truth of that history, you abandon the only explanation which can be given of this wonderful people. It is quite in vain to talk of the immutability of Eastern habits as exemplified in the nations of Asia. What other people ever survived the same annihilating processes? We do not talk of conquest, where the whole amount of the effect is in general a change of dynasty or of government; but where the language, the habits, the denomination, and above all, the geographical position, still remain to keep up the identity of the people. But in the history of the Jews, we see a strong indestructible principle, which maintained them in a separate form of existence amid changes that no other nation ever survived.

We confine ourselves to the overthrow of their nation in the first century of our epoch, and appeal to the disinterested testimonies of Tacitus and Josephus, if ever the cruelty of war devised a process of more terrible energy for the utter extirpation of a name, and a remembrance from the world. They have been dispersed among all countries. They have no common tie of locality or government to keep them together. All the ordinary principles of assimilation, which make law, and religion, and manners, so much a matter of geography, are in their instance suspended. Even the smallest particles of this broken mass have resisted an affinity of all most universal operation, and remain undiluted by the strong and overwhelming admixture of foreign ingredients. And in exception to every thing which history has recorded of the revolutions of the species, we see in this wonderful race a vigorous principle of identity which has remained in undiminished force for nearly two thousand years, and still pervades every shred and fragment of their widely scattered population. Now, if the infidel insists upon it, we shall not rest on this as an argument. We can afford to give it up ; for in the abundance of our resources, we feel independent of it. We shall say that it is enough, if it can reclaim him from his levity, and compel his attention to the other evidences which we have to offer him. All we ask of him is to allow, that the undeniable singularity which is before his eyes, gives him a sanction at least, to examine the other singularities which we make pretension to. If he goes back to the past history of the Jews, he will see in their wars the same unexampled preservation of their name and their nation. He will see them surviving the process of an actual transportation into another country. In short, he will see them to be unlike all other people, in what observation offers, and authentic history records of them ; and the only concession that we demand of him from all this, is, that their pretension to be unlike other people in their extraordinary revelations from heaven is at least possible, and deserves to be enquired into.

141. It may not be out of place to expose a species of injustice, which has often been done to the Christian argument. The defence of Christianity consists of several distinct arguments, which have sometimes been multiplied beyond what is necessary, and even sometimes beyond what is tenable. In addition to the main evidence which lies in the testimony given to the miracles

of the gospel, there is the evidence of prophecy ; there is the evidence of collateral testimony ; there is the internal evidence. The argument under each of these heads, is often made to undergo a farther subdivision ; and it is not to be wondered at, that, in the multitude of observations, the defence of Christianity may often be made to rest upon ground, which to say the least of it, is precarious or vulnerable. Now the injustice which we complain of is, that when the friends of our religion are dislodged from some feeble outwork, raised by an unskilful officer in the cause, its enemies raise the cry of a decisive victory. But, for our own part, we could see her driven from all her defences, and surrender them without a sigh, so long as the phalanx of her historical evidence remains impenetrable. Behind this unscaled barrier, we could entrench ourselves, and eye the light skirmishing before us with no other sentiment than of regret, that our friends should, by the eagerness of their misplaced zeal, have given our enemy the appearance of a triumph.

142. We offer no opinion as to the two-fold interpretation of prophecy ; but though it were refuted by argument, and disgraced by ridicule, all that portion of evidence which lies in the numerous examples of literal and unambiguous fulfilment remains unaffected by it. Many there are, who deny the inspiration of the Song of Solomon. But in what possible way does this affect the records of the evangelical history ? Just as much as it affects the Lives of Plutarch, or the Annals of Tacitus.—There are a thousand subjects in which infidels may idly push the triumph, and Christians be as idly galled by the severity, or even the truth of their observations. We point to the historical evidence for the New Testament, and ask them to dispose of it. It is there, that we call them to the onset ; for there lies the main strength of the Christian argument. It is true, that in the evidence of prophecy, we see a rising barrier, which, in the progress of centuries, may receive from time to time a new accumulation to the materials which form it. In this way, the evidence of prophecy may come in time to surpass the evidence of miracles. The restoration of the Jews will be the fulfilment of a clear prophecy, and form a proud and animating period in the history of our religion, “ the fall of them, the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ? ”

143. The late speculations in geology form another example of a distant and unconnected circumstance, being suffered to cast an unmerited disgrace over the whole of the argument. They give a higher antiquity to the world, than most of those who read the Bible had any conception of. Admit this antiquity, and in what possible way does it touch upon the historical evidence for the New Testament? The credibility of the gospel miracles stands upon its own appropriate foundation, the recorded testimony of numerous and unexceptionable witnesses. The only way in which we can overthrow that credibility is by attacking the testimony, or disproving the authenticity of the record. Every other science is tried upon its own peculiar evidences; and all we contend for is, that the same justice be done to theology. When a mathematician offers to apply his reasoning to the phenomenon of mind, the votaries of moral science resent it as an invasion, and make their appeal to the evidence of consciousness. When an amateur of botany, upon some vague analogies, offers his confident affirmations as to the structure and parts of the human body, there would be an instantaneous appeal to the knife and demonstrations of the anatomist.—Should a mineralogist, upon the exhibition of an ingenious or well-supported theory, pronounce upon the history of our Saviour and his miracles, we would call it another example of an arbitrary and unphilosophical extension of principles beyond the field of their legitimate application. We would appeal to the kind and the quantity of testimony upon which that history is supported. We would suffer ourselves to be delighted by the brilliancy, or even convinced by the evidence of his speculations, but we would feel that the history of these facts, which form the ground-work of our faith, is as little affected by them, as the history of any storm, or battle, or warrior, which has come down to us in the most genuine and approved records of past ages.

144. But whatever be the external evidence of testimony, or however strong may be its visible characters of truth and honesty, is not the falsehood or the contradiction which we may detect in the subject of that testimony sufficient to discredit it? Had we been original spectators of our Saviour's miracles, we must have had as strong a conviction of their reality, as it is in the power of testimony to give us. Had we been the eye-witnesses of his character and history, and caught from actual obser-

vation the impression of his worth, the internal proofs, that no jugglery or falsehood could have been intended, would have been certainly as strong as the internal proofs which are now exhibited to us, and which consist in the simplicity of the narrative, and that tone of perfect honesty which pervades in a manner so distinct and intelligible every composition of the apostles. Yet, with all these advantages, if Jesus Christ had asserted as a truth, what we confidently know to be a falsehood; had he, for example, upon the strength of his prophetic endowments, pronounced upon the secret of a person's age, and told us that he was thirty, when we knew him to be forty, would not this have made us stumble at all his pretensions, and, in spite of every other argument and appearance, would we not have withdrawn our confidence from him as a teacher from God? This we allow would have been a most serious dilemma. It would have been that state of neutrality which admits of nothing positive or satisfying on either side of the question; or rather, what is still more distressing, which gave the most positive and satisfactory appearances on both sides. We could not abandon the truth of the miracles, because we saw them. Could we give them up, we should determine on a positive rejection, and our minds would find repose in absolute infidelity. But as the case stands, it is scepticism. There is nothing like it in any other department of inquiry. We can appeal to no actual example; but a student of natural science may be made to understand the puzzle. When he asks him, how he would act, if the experiments, which he conducts under the most perfect sameness of circumstances, were to land him in opposite results? He would vary and repeat his experiments. He would try to detect the inconsistency, and would rejoice, if he at last found, that the difficulty lay in the errors of his own observation, and not in the inexplicable nature of the subject. All this he would do in anxious and repeated endeavours, before he inferred that nature persevered in no law, and that that constancy, which is the foundation of all science, was perpetually broke in upon by the most capricious and unlooked for appearances, before he would abandon himself to scepticism, and pronounce philosophy to be an impossible attainment.

145. It is our part to imitate this example. If Jesus Christ has, on the one hand, performed miracles, and sustained in the whole tenour of his history the character of a prophet, and, on

the other hand, asserted to be true, what we undeniably know to be a falsehood, this is a dilemma which we are called upon to resolve by every principle, that can urge the human mind in the pursuit of liberal inquiry. It is not enough to say, that the phenomena in question do not fall within the dominion of philosophy; and we therefore leave them as a fair exercise and amusement to commentators. The mathematician may say, and has said the same thing of the moralist; yet there are moralists in the world, who will prosecute their speculations in spite of him; and what is more, there are men who take a wider survey than either, who rise above these professional prejudices, and will allow, that, in each department of inquiry, the subjects which offer are entitled to a candid and respectful consideration. The naturalist may pronounce the same rapid judgment upon the difficulties of the theologian; yet there ever will be theologians who feel a peculiar interest in their subject; and we trust that there ever will be men, with a higher grasp of mind than either the mere theologian, or the mere naturalist, who are ready to acknowledge the claims of truth in every quarter,—who are superior to that narrow contempt, which has made such an unhappy and malignant separation among the different orders of scientific men,—who will examine the evidences of the gospel history, and, if they are found to be sufficient, will view the miracles of our Saviour with the same liberal and philosophic curiosity with which they would contemplate any grand phenomenon in the moral history of the species. If there really appears, on the face of this investigation, to be such a difficulty as the one in question, a philosopher of the order we are now describing will make many an anxious effort to extricate himself: he will not soon acquiesce in a scepticism, of which there is no other example in the wide field of human speculation; he will either make out the insufficiency of the historical evidence, or prove that the falsehood ascribed to Jesus Christ has no existence. He will try to dispose of one of the terms of the alleged contradiction, before he can prevail upon himself to admit both, and deliver his mind to a state of uncertainty most painful to those who respect truth in all her departments.

(To be continued.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT.

(Concluded from page 376.)

THE following extract from a letter, originally written in latin, by Mr. Increase Mather, of Boston, to the celebrated Dr. Leusden, of the university of Utrecht, contains a summary account of Mr. Elliot's labours and success as a missionary. It bears date,

“ July 12, 1687.

“ Worthy and much-honoured Sir,

“ Your letters were very grateful to me, by which I understand that you, and others in your famous university of Utrecht, desire to be informed concerning the converted Indians in America ; take, therefore, a true account of them in a few words :

“ It is above 40 years since that truly godly man, Mr. John Elliot, pastor of the church at Roxbury, being inflamed with a holy zeal for converting the *Americans*, applied himself to learn the Indian tongue, that he might the more easily and successfully unfold to them the mysteries of the Gospel ; upon account of which, he has been deservedly called, *The Apostle of the American Indians*. This reverend person, with very great labour, translated the whole Bible into the Indian tongue : into which he also translated several English Treatises of Practical Divinity, and some Catechisms. About 26 years ago, he collected a church of converted Indians, in a town called Natick ; these Indians confessed their sins with tears, and professed their faith in Christ ; they and their children were afterwards baptized, and solemnly joined together in a church covenant. Mr. Elliot was the first who administered the Lord's supper to them. The present pastor of that church is an Indian. Besides this church at Natick, among our inhabitants in the Massachusetts colony, there are four Indian assemblies, where the name of Jesus Christ is solemnly called upon ; these assemblies have some American preachers. Mr. Elliot was formerly in the habit of preaching to them once

a fortnight, but now, being in the 84th year of his age, and weakened by his labours, he does not preach to the Indians oftener than once in two months.

“ There is another church, consisting wholly of converted Indians, about 50 miles from hence, in an Indian town called Mashippaug : the first pastor of that church was an Englishman, who being skilful in the American language, preached the Gospel to them in their own tongue. This English Pastor is dead, and instead of him, that church has an Indian preacher. There are, besides that, five assemblies of Indians professing the name of Christ, not far distant from Mashippaug, which have Indian preachers. *John Cotton*, pastor of the church at Plymouth, has made a very great progress in the knowledge of the Indian tongue ; he preaches in their own language to the above-mentioned five congregations every week. Of the inhabitants of Saconet, in Plymouth colony, there is a great congregation of those who, for distinction's sake, are called *praying Indians*, because they pray to God in Christ.

“ Not far from a promontory called Cape-Cod, there are six assemblies of heathens, who are considered as Catechumens, amongst whom there are six Indians preachers : *Samuel Treat*, pastor of a church at Eastham, preaches to those congregations in their own language. There is a church amongst the islanders of Nantucket, the pastor of which was lately a heathen ; there are also amongst them several assemblies of Catechumens, who are instructed by converted Indians. In an island called *Martha's Vineyard*, there are two famous *American* churches, over one of which an ancient Indian presides as pastor ; and a son of this Indian pastor preaches the Gospel to his countrymen. In another church at that place, a converted Indian teaches. All the congregations of the converted Indians, both Catechumens and those in church fellowship, meet together every Lord's-day ; the pastor, or preacher, always begins the worship with extempore prayer ; and when prayer is concluded, the whole congregation of Indians, some of whom are excellent singers, join together in singing the praises of God. After singing, he that preaches, reads a portion of Scripture, and expounds it ; he then collects doctrines from it, which he proves by Scripture and reason, and infers, after the manner of the English, uses from those doctrines. The service is concluded with prayer.

“ Before the English came into these coasts, those barbarous nations were altogether ignorant of the true God ; hence it is, that in their prayers and sermons, they use English terms : in calling upon the name of God, they say Jehovah, or God, or Lord ; and they have also borrowed many other theological words from us.

“ In short, there are six churches of baptized Indians in New-England, and eighteen assemblies of Catechumens, professing the name of Christ ; there are twenty-four Indians who preach the word ; and besides these, there are four English ministers, who preach in the Indian tongue.

INCREASE MATHER.”

“ *Boston, in New-England,
July 12, 1687.*”

It was in the year 1646, that Mr. Elliot, accompanied by three persons of his choice, paid a visit to an assembly of Indians, of whom he requested a meeting at a given time and place, that he might lay before them the things relating to their eternal interests. After praying, with his wonted solemnity and fervour, he preached a sermon to them, which lasted about an hour and a quarter. This discourse contained the principal articles of the Christian religion ; all of which he plainly and faithfully applied to the condition of the Indians whom he addressed. Having ended his sermon, he asked them, whether they understood ? and with a general reply, they said, *We understand all*. He then, as was his custom afterwards, caused them to propound questions to him ; to all of which he returned wise and good answers.— Their questions would often, though not always, refer to what he had newly preached ; and he this way not only made a proof of their profiting by his ministry, but also gave an edge to what he delivered to them. He would also propose suitable questions to them. At one of his first exercises with them he taught the young ones to answer the three following questions.

- Q. 1. *Who made you, and all the world ?*
- Q. 2. *Who do you look should save you from sin and hell ?*
- Q. 3. *How many commandments has God given you to keep !*

He was very inquisitive to learn from the Indians, what sort of characters their *powaws*, or sorcerers were, who maintained the

worship of the devil in any of their societies. In one of his journeys, on meeting with one of those wretches, he said to him, "*Whether do you think God, or Chepian, (i. e. the devil,) to be the author of all good?*" The conjuror answered, God. Upon this Mr. E. added, with a stern countenance, "*Why do you pray to Chepian then?*" and the poor unhappy man was not able to stand or speak before him; but at last made promises of reformation.

One of Mr. Elliot's remarkable cares for the poor illiterate Indians, was to bring them into the use of schools and books. He quickly procured the use of schools for them; wherein they profited so much, that not only many of them were brought to read and write, but also several of them received a liberal education at a college in New England. The policy of papists, which keeps their people from the use of the Scriptures, appeared to him hateful and hellish. He was the very opposite of a *Franciscan*, who, writing into Europe, gloried much how many thousands of Indians he had converted; but added, *that he desired his friend would send him a book called the Bible; for he had heard of there being such a book in Europe, which might be of some use to him.* Mr. Elliot was thoroughly acquainted with the Bible; and he knew that it would be more than of *some* use to the Indians, as well as to himself: he therefore, with vast labour, translated it into the Indian language. His version of the Bible was the first that ever was printed in America. The Bible being justly made the leading book, a little Indian library was quickly formed; for to Primers, and Grammars, and some other elementary works, were soon added *The practice of Piety*, and *Baxter's Call to the Unconverted*, together with several other compositions, all in the Indian tongue.

The Indians, unto whom the gospel preached by Mr. E. had been made *the power of God unto salvation*, were quickly distinguished by the name of *praying* Indians, and they as quickly were desirous of a more decent way of living, and of more fixed habitations. Among the towns into which they settled, that of Natick is the most famous. It was there that, in the year 1651, those that had before lived like the wild beasts in the wilderness, compacted themselves into a town; and first applied themselves to the forming of their civil government. Although the general court studied to keep these Indians sensible of their being subject to the English Empire, yet they had allowed them their smaller

courts, wherein they might decide on their own smaller cases and concerns, and might have their town orders peculiar to themselves. Mr. E. on a solemn fast, made a public vow, *That seeing these Indians not possessed of any forms of government, he would instruct them in such a form of government as we had written in the word of God, that so they might be a people in all things ruled by the Lord.* Accordingly he expounded unto them the xviiith chap. of Exodus; and then they chose rulers of hundreds, of fifties, of tens: and afterwards unanimously entered into this covenant:—"We are the sons of *Adam*; we and our forefathers have long been lost in our sins; but now the mercy of the Lord beginneth to find us out again; therefore, the grace of Christ helping us, we do give ourselves and our children to be his people. He shall rule us in all our affairs: the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us; and the wisdom which God has taught us in this Book shall guide us. Oh Jehovah! teach us wisdom; send thy Spirit into our hearts; take us to be thy people, and let us take thee to be our God."

The little towns of these Indians being pitched upon this foundation, they utterly abandoned *polygamy*, which had formerly been common among them. They made severe laws against fornication, drunkenness, Sabbath-breaking and other immoralities, which they began to lament, after their settlement into church order. On their being strictly and carefully examined by a number of pious ministers, both with respect to their knowledge and piety; at length, with the consent of the neighbouring churches and ministers, they formally entered into church fellowship; and Mr. Elliot conceived himself sufficiently authorized to become their pastor; and he accordingly administered the sacrament of baptism, and that of the Lord's supper, among them.

Notwithstanding the eminent piety possessed by Mr. Elliot, from the beginning of his christian course, it was observed by his friends, that as he drew near the confines of the eternal world, he discovered an increase of heavenly-mindedness. It is too usual with old men, that when they are past work, they are least sensible of their incapacities. This was not the case with Mr. Elliot; for he was the first to proclaim his inability, through age and infirmity, to fill the pastoral office at Roxbury. After he had been favoured with an assistant, whom he highly esteem-

ed and cordially loved, he expressed much satisfaction ; and for a year or two before his removal to glory, he could scarcely be persuaded to perform any public service. To the importunities of those who wished him to preach, he was wont to say, that "it would be a wrong to the souls of the people, for him to do any thing among them, when they were supplied so much to their advantage otherwise." It is thought that the last sermon he ever preached was on a public fast ; at the conclusion of which, though allowed by all to be an excellent discourse, he begged his hearers to pardon the poorness, and meanness, and brokenness of his meditations ; but added, *My dear brother here will, by-and-bye, mend all.*

But although he thus dismissed himself from his public labours, as one so near the age of ninety well might ; yet he would not give over his endeavours to *do good to all*, in a more private sphere. He had always been an enemy to idleness ; and as he saw his life approaching to its close, the value of every moment stood higher in his estimation. He now imagined that he could do nothing to any purpose in the service of God ; and sometimes he would say, "I wonder for what the Lord Jesus Christ lets me live ; he knows that I can do nothing for him !" And yet he could not forbear endeavouring to do something for his Divine Master ; wherefore, thought he, *What shall I do ?* He then conceived that, though the English could not be benefited by any gifts which he now fancied himself to have only the ruins, yet who can tell but the *Negroes* might ! He had long lamented, with a bleeding heart, that the English took so little care of the immortal souls of their *Negroes* ; and he looked upon it as a prodigy, that any calling themselves Christians, should manifest such depravity, as to deprive their slaves of religious instruction. Big with hopes of being useful as a *Catechist* of *Negroes*, he requested the English, within two or three miles of him, to send their *Negroes* to him, once a week, that he might instruct them to the utmost of his power ; but he did not live to make much progress in this undertaking.

While approaching the end of his pilgrimage, he often conversed on the subject of *the coming of the Lord Jesus Christ*.—The thoughts of his glorious appearance filled him with unspeakable joy.

At last, this saint of God, and eminent minister of Christ, fell into languishments, attended with a fever, which, in a few days,

brought him into the pangs of death. On Mr. Walter, his assistant, coming in, he said to him, "*Brother thou art welcome to my soul. Pray retire to my study for me, and give me leave to be gone!*" Speaking, in his last illness, of the work of God among the Indians, he said, "*There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall the word, 'my doings:' alas! they have been poor, and small, and lean doings, and I'll be the man that shall throw the first stone at them.*"

It has been observed, that they who have spoken many considerable things in their life, usually speak few at their deaths. This was not the case with Mr. Elliot, who after saying much and to good purpose, for God, during the course of a long life, uttered some things little short of *oracles* on his death-bed. It is to be lamented, that few of these have been recorded. Suffice it to say, that feeling his happy soul about to take its flight for glory, he cried out, *Welcome joy!* and breathed his last, in saying to those who stood by him, *pray, pray, pray!*

The confessedly imperfect sketch which we have given of Mr. Elliot's life, will convince every pious and intelligent reader, that he was an extraordinary man. He possessed, in an eminent degree, every grace and qualification which can adorn the ministerial character. His labours among the Indians, together with his translating the whole of the Scriptures into their language, intitle him to fill a conspicuous place in the first rank of Christian Missionaries. He was what every minister of Christ ought to be, *a man full of faith and the Holy Ghost*. He consecrated all his powers to God; and God honoured him by affording many seals to his ministry. Difficulties which would appal others to despondency, he surmounted with comparative ease; for he was *strong in the Lord, and in the power of his might*.

The hardships which he cheerfully underwent, in the pursuit of his favourite object, viz. the conversion of the Indians, are but partially known. "I have not (said he, in a letter to a friend) been dry either night or day, from the third day of the week unto the sixth, but so travelled, and at night pulled off my boots, wrung my stockings, and on with them again: and so I con-

tinue. But God steps in and helps. I have considered the word of God in 2 Tim. ii. 3, 'Endure hardness, as a good soldier of Christ.' " By the constant exercise of a strong faith, he saw *Him that is invisible* : and being in possession of perfect love, and the full assurance of hope, he spoke of his approaching death not only without the least perturbation, but with the utmost composure and delight. For many months before his departure, he often, with the sober joy of a man full of God, told his friends, " That he was shortly going to heaven ; and that he would carry a deal of good news thither with him :—that he would carry tidings to the old founders of *New England*, who were now in glory, that church work was still carried on there ; that the number of churches was continually increasing : and that the churches were still kept together as big as they were, by the daily additions of those that shall be saved."

It is a pleasing, and, by no means an unscriptural opinion, that the spirits of just men made perfect, in common with the holy angels, admire the manifold wisdom of God in the Church Militant. If this be the case, which is more than probable, how will the glorified spirits of Elliot, Swartz, Brainerd, and other faithful Missionaries triumph, on hearing an account of the extraordinary Missionary exertions and Bible Associations of the present age ! What matter of holy triumph will it afford to the glorified spirit of Elliot to be informed, that the holy Scriptures, which he prized so highly, are about to be sent, in faithful versions into every nation under heaven ?



SCRIPTURE ILLUSTRATED.



THOUGHTS ON ST. PAUL'S DOCTRINE OF JUSTIFICATION. *Romans iv.*

As it is of the first importance for every man to understand the ground on which sinful and guilty creatures are justified before God, it is hoped that the following remarks will be found both interesting and useful. 1. The apostle in this chapter wholly excludes works from that economy, in which man is acquitted and justified before God. His argument may be con-

sidered as standing thus, 'If man were justified by *works* his justification would be a matter of *debt*, and consequently not of *grace*; But it is manifest, even from the old testament scriptures, that the justification of a sinner is a matter of *grace*; therefore he cannot be justified by works. But when St. Paul so decidedly excludes works from the economy of man's justification, it is of no small importance that we understand his meaning accurately. In order to this it should be recollected that he was arguing an important point with those who were not sufficiently enlightened relative to the gospel plan of salvation, or strongly prejudiced in favour of the Law. This being the plain state of the case, it is not difficult to perceive (nay, it would be difficult to perceive otherwise) that when he denounces works in reference to justification, it is simply the *works of the Law*, without the least allusion to those works which the Gospel requires as necessary to acceptance with God. A multitude of parallel passages, introduced for the same purpose, go to confirm this sense of the words. "For by the *deeds of the law* shall no flesh be justified. For as many as are of the *works of the law* are under the curse.—But that no man is justified by the *works of the law* in the sight of God is evident. For if the inheritance be of the law it is no more of promise. Knowing that a man is not justified by the works of the law," &c. In all these passages the Apostle is opposing the evangelical righteousness of the gospel to the legal righteousness of the law, and showing that justification can be obtained only on the former. Again, should we consider the Apostle, as including *all works*, in that unlimited sense, in which some have been disposed to understand him, we should find it extremely difficult to reconcile him to St. James, or even to himself. In short, if he meant to include those works which Jesus Christ has enjoined under the New covenant, we must consider him as saying, "Now to him that repenteth, believeth, and obeyeth the gospel, is the reward not reckoned of grace but of debt; for repentance, faith, and obedience to the gospel are the sum of the works which Christ requires, both to justification and eternal life. It must be further observed that the Apostle considers faith as a *principle of justifying righteousness without the works of the law*: and this is the sum of the scriptural doctrine of imputed righteousness. Abraham believed God, and it (his faith) was counted (imputed) to him for righteousness. It may be proper to observe that the word ἔλογισθη, in our translation is

rendered *counted*, v. 3. *reckoned* v. 10, and *imputed* v. 22. and the same word is varied in the same way in its translation in several other passages, where its meaning is identically the same. Would it not have been preferable to have preserved the same word in the translation where both the word and the sense in the original are obviously the same? especially when it is recollected that according to the common acceptation there is considerable difference in the meaning of the words *account* and *impute*? That the former word agrees best with the original is manifest; for *Ελογισθη*, signifies to *state and reckon up an account*; and also to estimate, or put a value upon things, see Romans viii. 18. Language could not be more beautiful or expressive. God has *summed up* in faith whatever is requisite to man's justification; and having fixed the *highest value* upon it, is pleased to set it to man's account in the place of that righteousness which he had lost by the fall; so that, in the economy of grace, faith in Jesus Christ is designed to answer the same purposes, with respect to salvation, which the most perfect obedience to the original law could have done. This is St. Paul's doctrine of imputed righteousness. But how widely different is this from the *modern* doctrine of the imputation of the personal righteousness of another for the justification of a sinner. This notion of imputation (if I understand it) may be summed up as follows—When God created man he gave him a law, annexing the penalty of death in case of transgression,—Adam, the federal head and representative of the whole human family, transgressed this law, and thereby exposed himself and all his posterity to the entire penalty which it threatened, without the capacity of recovering from his hopeless condition. The blessed Redeemer, beholding him in this forlorn state, moved with compassion, undertook his redemption. For this purpose he made his appearance in the world in the form of a servant, and by his obedience to the law, and death on the cross, made full satisfaction to divine justice for all whom the Father had given him. That he personally obeyed the broken law in man's behalf, and on his account; and suffered in himself the whole penalty which the law inflicted upon transgressors. That this personal obedience, or righteousness of Christ, is, by an act of God, *transferred, imputed or made over* to all who are given to Christ; by virtue of which transfer, or imputation, they are forever justified, sanctified and glorified.

Before notice is taken of the difficulties connected with this doctrine, it may be proper to observe that the Apostle no where, either in this chapter, or any of his epistles, says that the personal obedience or righteousness of Christ is imputed to man for justification ; but throughout the whole asserts a very different thing, namely, that *faith in Christ* is counted or imputed for righteousness. And who does not perceive a striking difference between the personal righteousness of Christ, or his actual obedience to the divine law, and faith exercised in him for justification ?

This distinction being kept in view, it will not be difficult to perceive the objections to the doctrine of the imputation of the personal obedience of Christ to man for justification. The first objection is, that it makes justification to be by the works of the law. This is too obvious to escape observation ; for if the obedience of Christ to the law is made over to man for his justification, he is as fully justified by the righteousness of the law as if he had performed that righteousness in his own person ; for it matters not whether the law be fulfilled by my person or proxy, provided the government, and the judge place it to my account. Hence it will appear, that if the Governor and Judge of the universe has accepted the obedience of His son, to the law which I had broken, in my behalf, and has made over that obedience to me by an act of imputation, I am justified and acquitted by the immutable principles of the righteousness of that law which I had transgressed.

A second difficulty in which this doctrine is involved is, that it obscures (not to say destroys) the doctrine of *pardon*, or the forgiveness of sin.

Pardon is an exercise of mercy with reference to an action to which the justice of law has annexed guilt and punishment : But if the justice of the divine law has been fully satisfied for me in the person of my proxy, by what law of moral justice am I judged guilty, or held liable to punishment ? and if not guilty in the *strict justice of law*, where is the ground of pardon ? Or how can I be forgiven those offences for which the law has received perfect satisfaction ?

To illustrate this subject by a plain figure—suppose I have committed an offence against the laws of my country, for which I am arrested, brought to trial, found guilty, and sentenced to ten years imprisonment : I enter, and continue the whole time which

the law requires. Now, on what principle am I discharged? Is it *justice*? or is it *pardon*? Every one says *justice*. *Pardon* would be applicable to my case at any period previous to the close of the time which the righteousness of the law required me to suffer; but not afterwards. And it is the same thing whether I suffer in my own person or by proxy, provided the law will admit of a substitute. Nor does it alter the case in any wise, if obedience be considered instead of penalty; for if the law was such as to admit a substitute, or surety for me, I should be legally discharged to the extent of that substitution; and the doctrine under consideration takes it for granted that the divine law recognizes such suretyship.

(To be continued.)

REMARKS ON 1 COR. XIII. 12.

For now we see through a glass, darkly; but then face to face.
1 Cor. xiii. 12.

WE shall see God face to face. Of what nature will be that view or that knowledge? Here it would be rash and absurd to conjecture, because, in order to be in a state to do it, we must be invested with the faculties requisite to conceive that kind of knowledge; that is, we must be now, what we shall be after a glorious resurrection. When St. Paul was caught up to heaven in a miraculous ecstasy, he heard things which he declares to be "unspeakable." Thus with regard to the manner of the beatific vision, we are in a state of profound ignorance here below. But we may venture to assert, that we shall know God, and every other object, with a strength, a facility, a clearness of conception, infinitely superior to all that the finest capacity can hope for on earth, from the longest study. The soul, invested with a spiritual body, and thus provided with organs incomparably more perfect than those with which it is now connected, will have great advantages for acquiring knowledge, and making a rapid progress in it. The attributes of God, the conduct of his providence, his vast designs, and, as proceeding from them, the wonders of creation, of which we now discern only a small part; all these objects of infinite grandeur, beauty, variety, and importance, in the study of which we are every moment sensi-

ble of the weakness of our understandings, will be placed within the reach of our observation.

By the lustre of the heavenly ray, with which God will enlighten us, a thousand admirable novelties will burst upon our sight; in him, and by him, we shall see all around us what, at present, eye cannot see; hear what, at present, ear cannot hear, and our hearts shall understand that of which, at present, they can form no conception.

Those who sail upon the ocean, some leagues from land, see only the coasts; those who have the clearest eyes, with the best instruments, discern in this confused landscape only some objects, which are lost to others, and which strongly excite curiosity. Night comes on, and veils the prospect from their sight. During their sleep the vessel approaches the port, and at sunrise casts anchor. They land; a thousand beautiful and magnificent objects present themselves on every side, infinitely excelling all which the distant view had induced them to imagine.

Thus we shall enjoy in heaven, to a degree beyond all conception, the pleasures of novelty and surprise, of finding our curiosity satisfied, or at least ourselves provided with means to enable us to satisfy it; for if we were to suppose that God would display to us at once all which we hope to know through eternity, this would be, according to my ideas, to suppose that he would rob our knowledge of one of its greatest charms. In proportion as the truths we are to learn shall become more difficult to comprehend, we shall doubtless acquire talents adapted to them; and thus we shall go on from strength to strength, with regard to the pleasure of acquiring and possessing knowledge, as in every other respect we shall rise from glory to glory.

If then we are in the smallest degree susceptible of those pleasures, which are the most worthy of a thinking being, the idea of seeing God as he is must excite very strong desires; and how natural is it to seek incessantly the means to fulfil those desires, and to employ those means without delay! They are all comprehended in this word, *holiness*. Those alone will be admitted into the adorable presence of God, who labour sincerely and assiduously in the work of their sanctification: "without holiness no man shall see the Lord:" "Depart from me ye that work iniquity." To meditate on God as soon as we are capable of reasoning, to apply afterwards to that meditation

more and more, is a sure path to holiness, and a most powerful incentive to exert every possible effort to practise it with diligence. Even an indistinct and limited knowledge of the wisdom and goodness of the Almighty, such a knowledge as we may acquire here below, must fill our hearts with comfort and joy. God, in the glories of the gospel dispensation, is the God of mercy, the God of peace. What measures of benignity! What effusions of grace! He is amiable, adorable, beyond all expression, all conception: our language has no terms, our hearts have no sentiments adequate to this sublime subject.

We may reasonably suppose, that all the endeavours which we employ upon earth to know God, shall not be lost to us in heaven; and that those who in this world shall acquire the best knowledge of him, will have, at their entrance into the habitations of glory, the qualities most requisite for *seeing him as he is*. Every man who has not been bewildered by false information, who has steadfastly followed, through the interposing mists of error, those rays of light which God has diffused through the universe; and, above all, he who, favoured with that shining light displayed in the gospel, shall constantly have employed it as a guide to direct him into the paths of truth;—in a word, every man who, uninfluenced by prejudice, shall not have adopted any of those systems which give us false notions of our Great God, notions injurious to the Divine Majesty, will have nothing to correct in the copy, which, faint as it is, now so much delights him. He sees God only as “through a glass;” he sees him only at a distance; yet, at least, his glass is true; if it represents the image faintly and “darkly,” it does not represent it falsely; but when he shall enter into the regions of bliss, before the throne of God, he shall see him in the brightness of his glory. Happy here below, when we faintly discern him such as he is; how supremely blest shall we be, when we shall “behold him face to face!” when we “shall know even as also we are known!”

THE ATTRIBUTES OF GOD DISPLAYED.

ON THE WORKS OF CREATION.

“ WE must acknowledge that there are heights which we cannot ascend, and there are depths which we cannot fathom ; there are difficulties which we cannot solve, and mysteries which we cannot unravel, in almost every portion of the works of God. There is hardly an object that can strike our senses, which we can fully comprehend ; or which does not contain within it, some secret which we cannot penetrate. The case is much the same whether we turn our thoughts to the superior, or to the inferior works of God. We may propose questions, in an endless variety in both cases, which will admit of no other answer than this ; *The wisdom which contrived, and the power which executed the work before us, originated with, and still resides in God.*

We may turn our eyes and lift our thoughts to the starry heavens, and behold innumerable worlds floating in these illimitable fields of ether ; and gaze with astonished rapture on these wonderful works of God. And while absorbed in the amazing appearance which we thus behold, we may ask—What power built that vast and magnificent canopy which now surrounds us ? Who was it *that spread out the heavens like a curtain* ; and adorned the horrors of midnight with those lamps which shine through the vaults of heaven ? What power was it that infused motion into those enormous masses ? Who poised them upon their own centres, and commanded them to revolve in such stated periods, in such peculiar directions as we discover, and fixed those limits beyond which they have never presumed to pass ? We can only answer to such questions—that the power and wisdom which shine with such radiant lustre in all, *originated with, and still resides in God.*

We may, indeed, attribute to secondary causes those motions and stations which we discover ; we may talk of the powers of *attraction*, of the different *densities* of bodies, and of the nature of *specific gravities* ; we may introduce a *centripetal* or a *centrifugal* force ; and we may descant upon the *perihelion* or *aphelion* of orbits ; but what will this avail ? The question still remains :—Whence did matter derive those powers which we thus attribute

to it? It could not be from itself, because matter is *restive* and *inert*; and to suppose that any portion of motionless matter can or could beget motion, we must suppose motion prior to motion, which is a plain contradiction; and to suppose that the laws of nature were begotten by matter, we must suppose that matter had a *power* to create that *power* by which it is now governed, and that this power produced effects before it had a being! And if, to avoid these absurdities, we contend that those things had been from eternity, we only remove the absurdities from stage to stage.

If we confine our observations to the system in which our world is placed, endless questions will arise, sufficient to prove the infinite wisdom and the unlimited power, as well as the certain existence, of God. It was the combination of his wisdom and power, whose existence we demonstrated in the last paragraph, that fixed the sun at such a peculiar distance from us; that made his station and magnitude to correspond with such exactness, that we are refreshed without any annoyance, and enlightened without being dazzled; that we are warmed without being injured, and that we feel the vicissitudes of seasons without experiencing any inconveniency. If the sun had been larger, or nearer to us, it would have set the earth on fire. If it had been less, or at a greater distance from us, we should have been congealed under perpetual frosts: in the former case, we should have been consumed to ashes with his intolerable beams; and in the latter, we should have been frozen with excessive cold. Who fixed our constitutions, and suited our natures to the globe which we inhabit; and fitted us for those variations which the seasons produce? No answer can be given to any of these questions, unless we appeal to *that power which originated with God, and which still resides in him.*

Who impressed upon the earth which we inhabit, those strange motions which it constantly undergoes? Who made it revolve on its own ideal axis with such exact regularity; and made it take such a vast circle in the immensity of space? Who determined the times of those revolutions with such finished exactness, that no deviation has taken place from creation to the present hour. We see the fact before our eyes, and we have had an annual demonstration of its certainty for nearly six thousand years. Can this arise from accident? Or can an effect exist without a cause? Or can any cause, which is inadequate, pro-

duce these effects ; and must not every cause be inadequate, excepting God ?

What cause has protruded this globe with all its appendages in that spiral circle which the ecliptic forms ; and prevented it from wandering in a straight line through the immensity of space, and in which there is nothing but ether to obstruct its course ? What wisdom and power, with united energy, have impelled it forward with such nice adjustment, that the latitude of every constellation, and of every star, is respectively preserved in every climate, in every latitude, and in every zone ? Who assigned to the moon her periodical rotations, and caused her, as an attendant in waiting, to revolve round her primary in every part of her station, as she passes through her orbit in her journey round the sun ! We can attribute these effects to no cause but God.

By whose wise disposal and appointment is it, amidst all the vicissitudes of the varying year, that day and night are equally distributed to every part of the terraqueous globe ; and distributed with such an impartial hand, that at the conclusion of the year, no climate can boast of a surplus, and no climate can complain of a deficiency of light or shade, or charge partiality on that cause by which the seasons move ? Who appointed the moon to cheer us amid the horrors of midnight ; and directed her to communicate light unto us, when the sun retires into the western hemisphere, to illuminate that portion of the globe ? Who contrived the place of her orbit with such nicety, and adjusted her motions with such exactness, as to cause those *waxings* and *wanings*, which are so conspicuous in every lunation ? Who gave her an influence over the restless deep, and ordered her to extend her power over the tumultuous ocean ? Who placed under her dominion the *fluxes* and *refluxes* of the tides, by which the waves are kept in constant motion, preserved from putrefaction, and rendered subservient to human life ? And, finally to what power, but that of God, can we attribute the motions of all the heavenly bodies ? They perform their respective revolutions at periodical distances ; and return to their respective stations with the most critical exactness ; they preserve their latitudes and bearings without any deviations, while their magnitudes and distances are the same. And they all conspire to demonstrate the existence of a power which resides not in matter ; and they display a degree of wisdom which nothing less than *infinite* can possess.

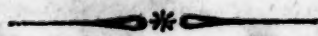
In those *effects* which result from matter, we are apt to imagine that we behold nothing which is either unaccountable or strange. We are led to conceive from that uniformity with which they appear, that they flow from the impulse of necessity ; or that the reverse of what they are would be impossible, and involve a contradiction. But such conclusions can only result from an erroneous judgment. The uniformity of the effect may render it more familiar ; and the indifference with which we have been accustomed to view it, may have blunted that astonishment which would otherwise be excited ; but those effects which we deem natural, are, in reality, as miraculous as their causes ; and we can no more comprehend the one, than we can comprehend the other. We can no more comprehend how matter should adhere to any centre, than we can comprehend what the nature of that centre is ; nor do we know how it is, that the earth and all the planets preserve their motions, any more than we know in what ways and manners motion was first impressed. It is true, that we perceive a certain proximity between this effect and that cause to which we have been accustomed to attribute it ; but why any given cause should produce any given effect, we can no more comprehend, than we can tell why an *ignitable* composition should consume with fire sooner than one that is *incombustible*. Why water should pass through a *defile* or descend on a *declivity* ; why it should retire from the *hills*, and incline towards the *sea*, are points which we can no more determine ultimately, than we can determine upon the particular quantity and combination of particles which are necessary to constitute that soft element of which we speak. All to us is mystery ; and effects, as well as causes, must be swallowed up in God ; it is to his power that we must ultimately refer every thing ; and all our researches into the book of nature, must terminate in *Nature's God*.

(To be concluded in the next.)

AN ACCOUNT OF THE CONVERSION OF TWO MEN, BY MEANS OF A
FEW WORDS SPOKEN IN CONVERSATION.

WHEN the Reverend ANDREW KINSMAN, late Minister of the Gospel, at Plymouth-Dock, was once preaching in London, on the Lord's-Day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers passing by at that instant, fled into

the Tabernacle for shelter. Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth.— Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinsman replied with his usual affability, “Your good aunt, and religious mother, are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her *William* there?” Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. He afterwards became a very valuable member of the Church, at Dock, and died an Israelite indeed. Some years after this, his youngest son, an immoral young man, marrying, and having a child born to him, applied to Mr. Kinsman to baptize it. He having some knowledge of his character, told him he would baptize his child for its grandfather’s sake; and then began to relate the striking circumstance of his father’s conversion. This so affected the young man, that from *that* time he became serious, and was in 1793, a member of the same church at Dock.



THE GRACE OF GOD MANIFESTED.



MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND
THE REV. THOMAS COKE, LL. D.

PENELOPE GOULDING COKE, the subject of this memoir, was born at Bradford in Wiltshire, in the year 1762. Her father, Joseph Smith, Esquire, was bred up an attorney at law, and exercised his profession at Bradford. In the early part of his professional life, he acted as steward to the Duchess of Kingston, and afterward held the same station under Earl Manvers, formerly Lord Newark. He was indefatigable in his application to business, and though filling for many years those public stations which were inseparable from his profession and agency, his character was such as enabled him to escape those public censures, which most men are compelled to suffer as a tax for being eminent. He was a man of established integrity, and of universally

good report throughout all the county of Wilts; and wherever he was fully known, he was highly respected for being superior to those dishonourable intrigues which too often disgrace those who should be ministers of justice and the interpreters of law. Towards the termination of his career, he suffered much from bodily afflictions; and during the last five years of his life was wholly confined to his house, through a stroke of the palsy. He survived his wife many years, and finally departed this mortal state in a joyful hope of a glorious eternity, at the advanced age of between seventy and eighty.

Mrs. Coke's mother, whose maiden name was Goulding, was of a remarkably delicate constitution. She was esteemed peculiarly handsome in her early years; but she suffered many bodily afflictions, which rendered her a subject of complicated infirmities through a considerable portion of her life. She died at last of a dropsy, when she had attained about the fiftieth year of her age. The peculiar delicacy of her constitution, and the complicated infirmities under which she laboured, were considerable. These severe trials to her patience frequently gave a tinge of moroseness to her expressions, which occasionally spread a gloom over the family, that would otherwise, in all probability have worn a perpetual smile. By nature she was of a reserved temper, which was frequently mistaken for haughtiness; and the occasional complaints which bodily indispositions extorted from her, gave a confirmation to the opinion which was entertained. But this reservedness, and these complicated afflictions, together with their real and apparent effects, only served to exalt the filial affection of her daughter, who, on those painful occasions, was enabled to display one of the most amiable virtues which can adorn the female character.

Mr. and Mrs. Smith had an only son, whose name was Joseph. It was his father's design that he should study the law, and thus qualify himself for those offices which he himself had held for many years with honour and advantage. But this profession not meeting with the young man's approbation, he was sent to Oriel College, Oxford, to take his degrees for holy orders; this being an avocation more suitable to his inclinations and views. One day, while belonging to this college, he, in company with a fellow-student, went to bathe in the Isis. But, alas! he got out of his depth, and not being able to swim, the waters soon became his grave. His companion, when he perceived his perilous situa-

tion, being a good swimmer, instantly hastened to his assistance. He soon reached the spot in which his friend was gasping for life, but unhappily failed in his attempt to save him. Instead of this, the expiring young man seized him with the grasp of death, and both sunk to the bottom to breathe no more. The alarm was instantly spread : but though every exertion was made, their bodies could not be found during the whole day ; but on the succeeding, they were discovered at a considerable distance from each other, and from the place where the accident happened.— Besides this son, Mrs. Smith had a daughter who was also called Penelope ; but she died in her infancy.

It was not long after the death of her sister, that the dear subject of these memoirs was born. Great were the rejoicings of her parents on this event ; and she was called Penelope Goulding, to perpetuate her mother's maiden name, and to commemorate that of her departed sister. Inheriting from her mother that delicacy of constitution for which both were so remarkable, she partook in no small degree of her bodily infirmities ; and in consequence of this hereditary affliction, was exposed to the influences of causes, which, on stronger habits of body, would have made little or no impression. While very young, she was sent abroad to a boarding school, and, as might naturally be expected, was obliged to submit to all the branches of its rigid discipline. This treatment, being widely different from that which she had been accustomed to receive from an indulgent mother, contained more severity than her constitution could bear. In a certain degree, she sunk under it ; and in a short time was so debilitated as to be scarcely able to lift her hand to her head. This in all probability laid the primary foundation of a complaint, which occasionally followed her through life, and finally terminated in her death.

That public schools have their excellencies, no man can doubt ; but that they have their evils also, it would be folly to deny. It is deemed a branch of common politeness to study the appetite, in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established

usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life, we behold variety. No human law can enforce discipline uniformly; without becoming oppressive to some, or affording laxity to others. In both of these cases the end is defeated by the very measure which was instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust.

Alarmed for the safety of their only child, her parents did not leave her long in a situation, which so visibly impaired her health, and endangered her life. She was accordingly taken home, and nursed with all that tenderness which might naturally be expected from parents, whose fondness, under such circumstances, is not always kept within the bounds of moderation.

Professing themselves to be members of the Established Church, they saw and felt the necessity of strongly inculcating its various principles, particularly those of morality and virtue, upon the mind of their young daughter. And though it is highly probable at this time, that they were totally ignorant of experimental religion, the method which they adopted, was not so much for the sake of decency and decorum, as from a full conviction that her eternal happiness was connected with those truths, and that practice, which they taught her both to reverence and embrace. These lessons and admonitions being frequently repeated and strongly enforced, made a deep impression; and though this was not sufficiently efficacious to become at all times a spring of action, it was too firmly rooted to be easily erased, or treated with contempt. Instead of this, it became her monitor in her most thoughtless moments; embittered the cup of unhallowed pleasure with remorse; and, finally, through divine grace ended in consequences which we shall soon contemplate with pleasure.

But whatever lasting effects these early admonitions might secretly have produced, they appeared after some time to be only slight and transient. As she advanced towards a state of maturity, that instinctive vivacity which is so natural to the youthful mind, led her forth to associate with companions whose hearts had been total strangers to those serious impressions of which her's had occasionally felt the influence. Her parents, unwilling, through reprehensible fondness, to curb her inclination, lest

they should give her sorrow, undesignedly encouraged this propensity, by neglecting to oppose its progress with marks of decided disapprobation. Unhappily this doting negligence in a great measure counteracted their salutary admonitions, and by leaving unmolested those natural productions of the carnal mind, permitted them to grow till they nearly gained the ascendancy in her bosom.

Influenced by the power of example, and urged by the bias of an unrenewed nature, she soon drank into the spirit which prevailed among her associates, and insensibly joined in their amusements, particularly in that of dancing, of which she was remarkably fond. Cards also were soon introduced to her notice. But though she occasionally wasted some hours in this branch of fashionable folly, it was generally begun with reluctance, persevered in with regret, and most frequently followed by remorse. A transient recollection of those principles which she had embraced, and been taught to revere as sacred, occasionally filled her mind with sorrow, and drew from it an involuntary sigh in the midst of those imaginary pleasures which she was pursuing with reluctant avidity. Her understanding was so far enlightened, as to perceive the inconsistency between her principles and her conduct. This embittered the enjoyment which ignorance draws from foolish amusements; and the anguish was heightened by the inability which she found to act conformably with her judgment, and in opposition to the examples which she followed. St. Paul has drawn her picture with discriminating exactness, in Rom. vii. 19, "For the good that I would, I do not; but the evil which I would not, that I do."

During these early years, she regularly attended divine service in the Established Church with her parents and the rest of the family; and on these occasions her apparent devotion was so far superior to that of others of her age and acquaintance, as to excite the attention of many who had then an opportunity of marking her conduct. This fact has been transmitted to me since her death, by a person who had secretly made his observation in this place of public worship. Still, however her devotion did not appear in her own estimation to flow from a proper principle, because it did not lead to those gracious effects by which the genuine servants of God are distinguished. The principle of her devotion was too weak to save her from the amusements, which, in the same moment she both followed and despised. It was a

form of godliness without its power ; for the heart was unchanged and unrenewed by divine grace.

But though the heart was unchanged, and though she was rather of a haughty disposition, the admonitions of her parents, and the principles upon which her education had been undertaken and conducted, had been very useful. The duties of filial obligation were too deeply rooted in her bosom for example or inducement to shake. From this principle, she rarely left the house without the consent of her parents, or paid any visits except in company with them, or by their approbation. Nothing which she thought would give them pain, was either pursued or neglected by her ; and as her mother's afflictions were long and severe, her constant confinement rather tended to enervate a constitution already weak, than to afford it an opportunity of acquiring that additional vigour which it wanted. But personal considerations had little influence on her. The thought of rendering her parents some assistance, and of yielding obedience to their commands, presented motives of superior efficacy ; and by this principle of filial duty she was actuated, till divine grace renewed her nature, and the death of her parents discharged her from the obligation.

The dear object of these memoirs was under twenty, when she lost her mother. She had already acquired habits of retirement through her mother's long indisposition, which, though she was now more at liberty, she found no inclination to leave. At this time she had an uncle and aunt, of the name of Gwyer, who resided in Bristol. Her uncle, who was her relation only in the law, and a local preacher in our connection, frequently paid visits to Mr. Smith and his daughter. During these visits, having observed something serious in her deportment, he took every occasion which opportunity offered, to speak seriously, closely, and faithfully to her, on the nature and necessity of experimental religion. His words were attended with power, and sunk deeply into her heart. The books which she read, tended to rivet her convictions ; and all united to cut off from her views, all hopes of heaven, through the performance of prescribed duties, or the discharging the various charities of life.

On attaining the age of twenty, her convictions were permanent and severe. She now saw that she was a sinner, and feeling the sentence of death in her soul, was constrained to cry vehemently for that mercy which she had hitherto sought only in

a languid manner. Her anguish on this occasion was particularly acute; "the sorrows of death compassed her about, and the pains of hell gat hold upon her." She saw those foolish amusements, on which she had looked with an eye of comparative indifference, to be exceedingly sinful. Dancing and card-playing appeared before her in their true colours, and she instantly formed a resolution, through divine grace assisting her, that she would be found in these practices no more. A breaking off from those few companions with whom she had occasionally associated, was almost a necessary consequence of this resolution. A concern for the salvation of her soul rose superior to every other consideration; so that the language of her heart was, "What shall I do to be saved?"

Her companions, on perceiving a change so remarkable in one of whose former piety they had entertained a most extravagant opinion, began to think that she was actually deranged.—And they imagined themselves justified in this conclusion, from making a comparative estimate of such facts as came within the reach of their knowledge. They knew that she had been obedient to her parents, had regularly attended church, and had shewn much devotion while there. They knew that she had been charitable to the distressed, had sympathized with the afflicted, and had read good books. On the contrary, dancing and card-playing were the only innocent recreations in which she had indulged; and for a person of this description to imagine she was a lost sinner, afforded such a convincing proof of madness, as would even prove themselves insane in case they should presume to disbelieve it. These contrary views being entertained on each side, a mutual separation took place between them; they avoided her company from a persuasion that she was deranged, and she avoided them because they relished not the things of God. The former pursued happiness among the amusements and gaieties of life, and the latter in the mercy of God through Jesus Christ, into that eternal world into which her spirit had begun already to enter.

Being considerably affected with a sense of her spiritual condition, her father, whose health at this time was good, permitted her to visit Bristol. But the novelties of the city were not sufficient to overcome the anguish which weighed down her soul. While in this place, she regularly attended on the ministry of that heavenly man, Mr. Valton. Relief from the anguish of her

heart was the object which she sought ; and while drinking in the divine word, God was pleased to speak peace to her soul ; and the clear sense of pardon and acceptance which she here received, was retained by her to her dying day. As her convictions had been very acute, so her sense of forgiveness was strong and lively, being attested by internal and external evidences which could not deceive.

Having found that mercy manifested to her soul which she had sought with much earnestness, very different prospects presented themselves to her view. Her darkness was turned into light ; her sorrow into joy ; her days of mourning were at an end ; her warfare was accomplished ; for she had received from the Lord's hand double for all her sins. " The Lamb of God who taketh away the sin of the world," was revealed in her soul, and she was enabled to call God Father by the Holy Ghost. She felt his love shed abroad in her heart, and experienced a divine assurance that her sins were blotted out from the book of his remembrance. Hence she was enabled to walk in the light of God's revealed countenance, and, by obtaining power from on high, to yield obedience to his commandments, from a principle of grateful love and filial fear.

Having thus, through the power of divine grace, passed from death unto life, she felt a desire to associate with such as had experienced its saving influence on their hearts. Her father, who was rich in works of benevolence, had infused into his daughter's mind, a love for those principles by which he had been actuated. This concurring with her natural inclination, conducted her frequently to the abodes of misery, to relieve the wants of the unhappy sufferers, and brought her acquainted with some pious young ladies, who sought out these haunts of wretchedness with the same benevolent intention. This beneficent plan she had rarely neglected, even while she was a stranger to God. But now having felt the powers of the world to come, she renewed her diligence, and became qualified to administer relief to the disconsolate souls, as well as suffering bodies of the afflicted poor. Engaged in these errands of love, a congeniality of spirit soon introduced to her notice some of the pious Methodists who had been raised up in Bradford, the place of her nativity. With these she took sweet counsel, and was much edified in the things of God by learning their experience, and hearing them declare what God had done for their souls. The correspondence and

similitude which she discovered between their experience and her own, tended, in no small degree to encourage her in the ways of God, and to remove those doubts with which she was occasionally assailed. This she found peculiarly profitable to her soul; for as her doubts disappeared, her faith obtained strength in the same proportion.

But though her father was by no means an enemy to christianity, he was very unwilling that she should regularly attend the preaching and private means of grace among the Methodists.—The principle from which this disinclination arose, it is not difficult to discover :

“ For still the world prevail’d, and its loud laugh,
“ Which scarce the firm philosopher can scorn.”

It was thought degrading to associate with persons who were beneath her in point of worldly circumstances ; and beneath the dignity of the family to countenance a sect which was almost every where spoken against. It is true that when the Rev. John Wesley, and the Rev. B. B. Collins, preached, she was permitted to hear by the toleration of her father, though at other times she was interdicted. And as a sense of filial duty reigned in her bosom, she chose rather to suppress her own desires than to indulge them at the expense of her father’s displeasure, because all his cautions operated like imperious commands.

When attending on the ministry of Mr. Wesley and Mr. Collins, her soul seemed to drink in every word with as much eagerness as a thirsty soil when imbibing a fertilizing shower. On entering the chapel, her condition in life was lost in the superior consideration of holy worship. It was her custom to kneel on the floor during prayer, with the poorest of the people, and while hearing the sermon, the pleasure which beamed from her countenance, strikingly indicated the joy which triumphed in her soul. Through the whole of her behaviour on these occasions, she manifested a high degree of satisfaction, that she was permitted to assemble with those whom she considered as the people of God. She ranked these seasons among her most exalted privileges, and esteemed these opportunities as some of the happiest incidents of her life.

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SERMON BY A BUDHIST PRIEST.

Extracted from the Methodist Missionary Notices, for 1816.

Agreeable to the promise we gave in our last number, we now present our readers with a *Sermon* by PETRUS PANDITA SEKARRA, the celebrated and learned *Budhist Priest*, who has recently embraced Christianity, and experienced the converting power of the gospel of Christ. The circumstances by which this divine change was effected are so well known, that it is unnecessary to enlarge upon them. The following *Sermon* appears to have been one of his first productions of the kind. We forbear giving any comment upon it, being persuaded that the novelty of the production will be a sufficient apology for the simplicity of the style, and the peculiarity of the mode of illustration. It appears to be of eastern character, and well adapted to the circumstances of the people to whom it was addressed. We are confident it will be read with much interest, and with feelings of gratitude to God, who has made known the riches of the glory of his grace among the Gentiles.

JAMES V. 19, 20.

*"Brethren, if any of you do err from the truth, and one convert him,
 "Let him know, that he which converteth a sinner from the error of his way,
 shall save a soul from death, and shall hide a multitude of sins."*

Beloved brethren, to err from the truth, is to err from the true religion.—The apostle James says, If one could convert a heathen, he would save a soul from death: that is, he whose soul was in danger of being lost, by continuing in a wrong way, is led into the right way, which leads to eternal life, and is saved. The multitude of his sins is covered, or prevented from being brought against him.

Beloved brethren, there are a great number of religions in the world, but of which one only can be the true religion, for all cannot be true. Therefore, that must be the true religion, which admits a Creator, and one only everlasting God. Now, if one, with a hope of saving his soul, turns his back upon the religion of this eternal God, and worships another, his labour may be compared to a famished foolish kid, that endeavours to suck the horns of its mother instead of the teat. Some religions deny the everlasting God, who created the world. But how, it must be asked, can a rational person believe them to be right? No man can see the soul; yet, from the motions, feelings, and other actions of the man, there can be no doubt of his having a soul. Therefore, my friends, cannot you be convinced, from this wonderful world, and the various parts of creation, namely, the heavens, earth, sea, sun, moon, stars, men, &c. and their regular organization, that there is a God, and all these are his works; and likewise, can't we consider that these things cannot be made by themselves, and that it is impossible so to be.

If the world was created by itself, and not created by God, how is it possible that the wonderful events thereof should remain invariably the same, without the interposition of God? Will ever a puddy field be ploughed properly by the oxen alone, without a husbandman? If the creation is of itself, there must be much changeableness in the world, and a want of regular system and order.

As, for instance, the members of a man, such as the nose, might come in the place of the ear, and the ear in place of the nose; the chin in the place of the mouth, and the mouth in the place of the chin.

Friends, certainly God created the world, and the many things therein. He is an *eternal Being*; he knows the events of the *past*, *present*, and the *future* times: he knows the thoughts of all the inhabitants of the world. If any one doubt that, it is nothing but the mere obscurity which is the cause of his heathenish faith. The chicken in the egg could not see the sun, moon, and the world, being covered with a shell, and its eyes not being open; likewise, my brethren, you can't know and acknowledge the everlasting God, or believe in the Saviour, as you are covered with the shell of heathenish faith; and as you have not the light of understanding. Your eyes are not open; therefore we should rejoice and be thankful to God, and those preachers who lay before us such a just and cheerful religion of a Holy Trinity; consisting of God the Father, God the Son, and God the Holy Ghost. Who can be averse to embrace this religion, offered by those who have some efficient knowledge thereof? Surely none. The Apostle Paul says, in his Epistle to the Romans, chap. i. verse 16, "*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.*"

Beloved brethren, I myself was one of the principal preachers of the Buddhist religion, in this island of Ceylon; and during my priesthood, I not only acquired some proficiency in the Palic Sanscrit and Cingalese sciences; I also spent good part of my time in preaching and learning the religious books of Budhu, and of some other religions. It is well known to you, that I was much esteemed among the Budhists for my preaching: and was respected and rewarded by royal favours, and by chief ministers of state; yet I found in that religion no **REDEEMER** to save our souls from death; no **CREATOR** of the world, or a beginning to it. Consequently, I had some doubt always in my mind, as to its reality; and had some suspicion that the world and its thousands of wonderful parts, was the creation of an Almighty God. While I was reflecting on this, a conversation took place between me and the head priest of *Saffergam* district, called *Attedassa Teronansey*, of the temple of *Koltembulwalle*. He asked me, who could believe that a child (as it is said in the Christian religion,) could be conceived in the womb of a virgin? To which I answered, If the world, and all its curious things, which we see about us, were created of themselves, it is no wonder that a child should have been conceived in the womb of a virgin. Upon which the priest was somewhat displeased with me. While I was in this condition, I happened, through the blessing of God Almighty, to speak with the pious Rev. Mr. Clough, since which, I have maintained a friendship with him, and have continued to attend and converse with him concerning the Christian religion. By this means, the obscurity and doubts which were over my mind, were perfectly cleared off, and the light of the Christian faith filled my mind in their stead, as easily as colours are received into fine white linen when painted; so I consented to be baptized. While I was in doubt, a large *Mandowe* was erected, in the place called *Galwado-godde*, at *Galle*, for the performance of a very great ceremony of Budhu's religion; there were assembled twenty-eight preachers, (or priests) including myself, and an immense crowd of common people of both sexes. During that ceremony I read over two chapters of the Gospel of St. Matthew before the multitude, and spoke to them upon that subject in a friendly manner. Some time afterwards, the people of *Galle* district, hearing that I was at the point of leaving the priesthood, and of being baptized, gathered into a large body, and spoke in such a manner against my intended baptism, that scarcely any man

could have resisted them : in consequence of which, I was in a state of perplexity for some time, being strongly inclined to be baptized, on the one hand, and to comply with their request on the other. But after my arrival in Columbo, all the hesitations and the agitations of my mind were completely done away, by the sweet and admirable advice I received from the Hon. and Rev. Thomas James Twisleton, the chief chaplain in this island. Just as darkness vanishes by the appearance of the sun, I was enlightened, and was actually baptized, without regarding the aversion and abuse I was likely to undergo from the people of the Budhu's religion ; giving up my relations and friends, the teachers of my former religion, and the situation I was in, and the lands and other property which I obtained from the Budhu priesthood. Thus I embraced Christianity, and became a member of Christ's church, which circumstance is perhaps known to every one of you. Beloved brethren, your principal object must be to seek the means of obtaining a happy and eternal life. You are labouring, both day and night, to support this uncertain life, yet you never think of the means of saving your soul. If you labour so much for this uncertain and temporal life, how much more ought you to labour for the salvation of the immortal soul ? Are we not sinners by nature, and under the curse of God ? Yes. And why do not we think of the means of being saved ? We being sinners by nature, God took compassion on our sad state, and sent his only Son, Jesus Christ, into the world, to suffer punishment, and to be crucified, and to die for our sake, and to save us from our sins : He also rose the third day from death, and ascended into heaven. Now we have received the Gospel, wherein are contained his own doctrines, which he delivered while he was in this world, for the direction of mankind, and for their salvation. The holy Gospel is the way to lead every man to salvation. We have many evidences to convince us of its truth, not only by the Holy Scriptures, but also in the profane histories of the ancient heathens. There is no other way of salvation except this very way by the Gospel. Many persons in this world are worshipping images, made of wood, clay, &c. with a view of being saved by them ; yet they do not consider that the images cannot hear their prayers, nor see their homages, neither accept a single thing of their offerings ; consequently, those labours and services are of no use. They lead men to break the second commandment of our Creator, the Lord God. And can they be blessed of this ? There are some persons who deny the existence of God, and say, Where is he ? who saw Him ? and many such foolish words ; but it is the height of stupidity ; for there is no man who can judge in what way the power and grace of God are bestowed. We ought only to consider that we are sinners, and to obtain our salvation through Christ, the Son of God. There is no profit in their entertaining such false and vain thoughts ; for they resemble a foolish physician, who is brought to cure a wounded man of an arrow received in a battle, who, instead of applying his remedies, quietly sits inquiring, who was the person that shot him ? from whence the arrow came ? what is the name of the archer ? and many other long and foolish particulars, and so lets the man die. My brethren, do not entertain such vain thoughts as this foolish physician ; look out for immediate remedies for salvation, pulling out the arrow of sin from you. It plainly appears to a good Christian, that the ceremonies of devils prevailing in this country, are the ways leading to death. Some one of you say, If you forbear from doing evil works, there is no need of worshipping God. But I do assure you, that no man can be saved, though he do good works, if he do not worship the Godhead, consisting of God the Father, God the Son, and God the Holy Ghost ; as the man will never grow fat, though he dress and ornament himself with much good apparel and jewels, unless he also eat food. Therefore, I conjure you to do good

works, from a complete Christian faith in your hearts. We must be saved by by faith in Christ; by loving God, keeping his commandments, praying to him, studying his religion, and repenting of our past sins: he who errs from this way, errs from the truth. Britannia, the Queen, sent her children to shew the right way to the children of her sister Ceylonia.—As a learned physician cures the leprosy with good remedies, we have good doctors to cure our false faith, and heathenish, with their enlightened doctrines. Therefore, if we are willing to be saved, why are we not saved? If a thirsty man refuses to drink pure cold water,—and if a hungry man refuses to eat delicate victuals,—and a naked man refuses to put on clear and valuable apparel,—is it not his own fault? The chief means of being saved from death, is by faith towards God; consequently, the man who has a complete faith, ought to keep God's commandments, according as they appear in the holy scriptures, and leave off all evil works, and do all good works. There are three things in the heart of man which lead to all manner of evil, viz. covetousness, envy, and ignorance: and thus men, in consequence of these chief evils, or on account of covetousness, envy, and the ignorance of the true religion, do sin, by word, deed, and thought; they commit murders, thefts, and adulteries; by their words, they lie, backbite, talk roughly, so as to hurt a man's feelings; take the name of God in vain, and say other bad things; and in their thoughts covet the things and property of others. They are envious of the prosperity of others, and think that there is no God; all these things happen on account of the abovesaid covetousness, envy, and ignorance; all these evils are against his salvation. These things he ought to forsake; and ought to give alms according to his circumstances. He ought to speak courteously to others, and to conduct himself, in all his actions, so as not to be prejudicial to others, but beneficial; to consider the lives of all others as his own; these are the good works. Therefore, my brethren, let us endeavour to forsake all the aforesaid evil things, be confirmed in good works, and not to err from the right paths; but to lead those into the right paths, and to participate of the redemption of Christ, and the love of Almighty God; SO SHALL WE SAVE THEIR SOULS FROM DEATH, AND HIDE A MULTITUDE OF SINS.



MORAL SAYINGS OF THE PERSIANS.

THE discourse of the wise is distinguished from that of fools, in that the former are for peace, and the latter for dispute.

To love wise men, and to converse with them, is half way towards wisdom.

An *Arabian* being asked how he knew there was a God, answered as he knew by the traces in the sand, whether there had passed man or beast.

Honour consists in virtue, not in riches; and gravity not in age, but in understanding.

A ship may as well expect to sail out of port without paying the customs, as a man depart this world, without sharing in its troubles.

POETRY.

*For the Methodist Magazine.*REFLECTIONS ON THE DEATH OF A FRIEND WHO INSTRUCTED THE
AUTHOR IN SACRED MUSIC.

Of blasted expectations, with'ring joys,
Of bliss departed and a friend deceas'd,
"Sing heavenly muse." My guide, preceptor,
friend,
Whose glowing heart with fine sensation fraught,
Knew how to estimate the worth of Mind,
My friend is dead! He knew himself to sing,
And wake the "living lyre" in strains so sweet
That music's self might listen and approve.
Enwrap't in ecstasy his hand could swell
The full ton'd organ, or the grave bassoon,
In strains of moral music. He could touch
The lively viol, or symphonious lute,
And while his fingers swept the trembling strings,
Sadness was sooth'd, and melancholy smil'd:
Nor less harmonious was his dulcet voice,
Nor less his heart with fine emotion glow'd,
When, at his bidding, every vocal power
Was call'd to action, in ascribing praise
To Him to whom all voices should ascend
In loud unceasing anthems. But no more
His voice is heard. His rapture-beaming eye
Is clos'd forever in the sleep of death!
His lyre is broken, and his harp, unstrung,
Forgotten lies—save when the mournful breeze,
In dying cadence, sighs among the strings,
And wakes the tones of woe. But is his voice
Forever silent? will he wake no more?
Is that ethereal fire forever quench'd?
Forever dead? Hence, coward deist, hence!
And hence ye vain and sceptic theories,
Still let me live, and let me die a Christian;
For he whose memory inspires my lay,
In all the triumph of a Christian died.
See through the gloom that hovers round his
grave,

An angel form appears. Upon her brow
Sits smiling peace, and in her hand she bears
The charter of immortal blessedness,
The sacred volume, whose unerring page
Declares that "life and immortality
Are brought to light." 'Tis blest religion:
The shades of death disperse at her approach,
And hope enchanted smiles. I sorrow then,
Not without hope, for we shall meet again,
Again shall mingle voices, while our hearts
Shall join the perfect songs of seraphim.
Thou too, Eliza, let thy widow'd heart
Exult in glorious hope; the star, that sets
Beyond the western wave, is not extinct;
It brightens in another hemisphere,
And gilds another evening with its rays.
O glorious hope of immortality!
At thought of thee, the coffin and the tomb

Affright no more, and e'en the monster, death,
Looses his fearful form, and seems a friend.
At thought of thee, my eager, glowing heart
Lays go its hold on sublunary bliss,
And longs to drop this cumb'rous clog of earth,
And soar to bliss unfading and secure.
Exist forever! O transporting thought!
When countless ages shall have roll'd away,
And time shall cease, the deathless energies
Of heav'n-born mind, all changes shall survive,
And never die. O infidelity,
What solace canst thou offer to the soul,
In all the sad vicissitude of grief,
That pains the feeling heart? Will thy sad dream
Of dread annihilation, soothe the heart
That mourns for friends departed? Will it cheer
The fearful hour, when pale, relentless death
Dissolves the ties of nature? Then the Christian
Can lift his head exulting, and behold
A blest re-union in a world of bliss!
O thou Eternal Source of light and life,
From whom all beings came, instruct my heart
To bow submissive to thy sov'reign will,
And bless the hand that blasts my rising hopes
Of earthly bliss, and draws me to thyself.
When that dear friend, to whom I consecrate
This pensive lay, first taught my youthful voice
The enrapt'ring powers of sacred harmony,
He bade me consecrate my vocal powers,
My heart, my voice, to great Jehovah's praise;
And now, if spirits of the good, can view
The scenes they left, and friends they lov'd below,
O, shade lamented, hear the solemn vow,
While here I dedicate my heart, my voice,
My life, my lyre, to that Eternal Power
Who, from primeval nothing, bade me live,
And bade me live to him. And when my heart
Forgets the sacred theme, oh, may it cease
Its regular vibrations, and my hand
Forget its cunning. Sainted shade farewell,
Fain would my muse pursue thy tow'ring flight,
And track thy mounting spirit as it soars
Above the stars: but yet for me remain
A few more conflicts, and a few more tears,
By native feeling wrung; then the bright morn
Of bliss immortal shall arise, and peace
Forever and forever shall be mine.
Then death-divided friends shall part no more.
Then shall we join the bright angelic choir,
And swell the choral song; while not one note
Discordant or untuneful, shall disturb
The full, harmonic, heav'nly, holy lay.

CAROLINE MATILDA